THE WESTERN LUMINARY.

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THOS. T. SKILLMAN, PROPRIETOR.

TERMS.

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RELIGIOUS.

ASSEMBLY'S BOARD, AND AMERICAN HOME MISSIONARY SOCIETY.

The following communication is published by request of the General Agent of the Assembly's Board of Missions for the West.

Philadelphia, Sept. 15th, 1830.

GENTLEMEN:

Your important communication of the 28th of July, was received at this office on the 6th of August, and laid before the Board of Missions on the 10th of the same month. On account of the absence of many members of the Board from the City, it was deemed best to defer the particular consideration of your communication until after their return in order that a full meeting might be secured. Of this decision you were duly informed.

On the 7th of the present month a special meeting of the Board was held, and your letter was again read; and after some deliberation, a discussion on the matter submitted was postponed until the 14th instant. At 4 o'clock yesterday afternoon, the *Board* was again convened, and the following members were present, viz: Dr. Green, Mr. McCalla, Mr. Pratt, of Georgia, Mr. Russel, Mr. Winchester, Mr. Barnes, Mr. Sandford, Mr. Engles, Dr. Skinner, and Mr. Allen, Mr. McMullin, and Mr. Smith—and the result of their deliberations expressed in the following minute and resolutions which were adopted, *without a single dissenting voice*.

"A communication from the Cincinnati Presbytery, signed by a committee of several clergymen, was read, suggesting the propriety of establishing a united Agency in the West, through which the Board of Missions and the American Home Missionary Society, might unitedly conduct their missionary operations: after full conversation on this subject, it was

Resolved, That while this Board have the highest confidence in the integrity and purity of motives of the committee of the Cincinnati Presbytery, in the suggestions which they have submitted, in respect to a united Agency in the West, for conducting Missionary operations: and while they sincerely regret that any difficulties and collisions should have arisen in the prosecution of this great and important work—they are, nevertheless, constrained by a sense of duty, so many of the churches and Presbyteries in the West, are already auxiliary to this Board, on the plan which has been approved by the General Assembly, as well as by their concurrent desire to pursue such a course as they deem best adapted to secure the permanent peace and tranquility of the churches, to express their full conviction of *the entire* inexpediency of attempting to organize such a united agency in the West:

Resolved, That the Executive Committee prepare and forward to the Committee of Cincinnati Presbytery, a respectful letter, presenting in detal, the reasons which have conducted this Board to the conclusion above expressed."

In compliance with the resolution of the Board, and in behalf of the Executive Committee, I now proceed, Gentlemen, to lay before you some of the reasons, which, in the opinion of the Board of Missions, render a united Agency in the West entirely inexpedient.

1st. The Board deem such attempts entirely inexpedient, because, the union contemplated would be incongruous. Between the Board of Missions and the A. H. M. Society, there is a radical difference in the principles of their organization, responsibilities, and plan of operations. The one is strictly ecclesiastical: the other as strictly voluntary. The one is directly responsible to the highest judicatory of the church for all its acts—and is in all respects, under its immediate and constant supervision and control—the other is responsible only to a small number of private individuals, and those too widely scattered over the country, and actually at variance in views of doctrines, discipline and ecclesiastical polity. The one proposes to conduct all its distant operations chiefly by the agency of Sessions and Presbyteries—the other by voluntary associations, and agencies wholly disconnected with ecclesiastical judicatories. Such being the true state of the case, it is perfectly obvious, that the union proposed, if assented to on the part of this Board would imply an utter abandonment of that whole plan of operations, which they have formed with great deliberation and care, which has repeatedly been approved by the Assembly, and with their full sanction, been earnestly recommended to the churches and Presbyteries in every part of our country. It may, indeed, be said, that the ultimate object of these two great Missionary Boards, is essentially the same, to supply the destitute with an able and faithful ministry, and that, therfore, minor differences, as to the particular method of effecting this great object, should be disregarded. It is also true, that Evangelical Episcopaleans and Presbyterians have the *same ultimate object* in view, in all their Missionary operations, but still a union between these distinct denominations for the purpose of effecting this object, would be regarded by both as extremely unnatural and incongruous. And, by the members of this Board, the proposed union between this ecclesiastical society, and an irresponsible voluntary association, is regarded somewhat in the same light.

2d. The Board deem further attempts to effect this union entirely inexpedient, because it would at once dissolve an auxiliary connexion, which has recently been formed, at considerable labor and expense and after very mature deliberation, between this board and a large number of congregations and Presbyteries in the West. In the valley of the Mississippi, there are, at the present time, ten or fifteen Presbyteries, and about 200 sessions, which sustain to this Board a direct auxiliary relation, and in all these judicatories the plans of the Board have been fully approved and cordially adopted, and are now in very successful operation; and it is morally certain that the dissolution of this relation would be highly injurious to the cause of Domestic Missions.

3d. The board deem farther attempts at union entirely inexpedient, because they are fully convinced, that the proposed union would be utterly disapproved of and rejected, by a large number of the Presbyteries and a still larger number of the sessions and congregations in the West.—Not a doubt is entertained by a singie member of the Board, that you express in your letter of the 26th July, the honest and deliberate convictions of your own minds, when you say, "this communication speaks the sentiments of a large majority of the brethren in the West; who have seriously deliberated on this matter." In this opinion, however, the Board do not by any means, agree with the Committee. For the last eighteen months, the Board have maintained an extensive correspondence with Pastors, Churches and Presbyteries in the West, and by means of such correspondence, together with the reports of their Missionaries and Agents, have acquired, as they conceive, a pretty accurate knowledge of the views and feelings of the people generally, in reference to this matter. In the course of this extended correspondence, they have received, not only from individual ministers and laymen, of high standing and influence: but also from several important sessions, Presbyteries, and Synods, the most satisfactory assurances of strong attachment, and decided preference. From the same official sources they have also learned, that many of the Presbyteries, and a great number of the Ministers and Sessions in the West, are decidedly opposed to a united agency there for missionary purposes. Nor is the most decided opposition, to all measures of the kind, suggested by the Committee, confined to the West—it exists also in many Presbyteries and Synods of the middle and Southern states, and their views on the subject have been clearly and repeatedly expressed to this Board.

4th. The Board deem further attempts at union entirely inexpedient, because they do honestly and fully believe, that if it could be effected it would greatly increase the evils it is designed to remove. The Committee state that there are serious collisions and contentions existing among ministers and churches in the West, in reference to Missionary operations. Now if such be the state of things *at present*, when every Presbytery, Pastor and session, are at perfect liberty, both by the decisions of their respective Synods and of the General Assembly itself, to connect themselves with either Board, as shall be most agreeable to their own wishes, *how much greater would be such collisions and contentions*, if those who have already made their election, and formed their plan of operations, should suddenly be *compelled* to abandon their *favorite plan*, and adopt another to which they are avowedly and decidedly averse! The Board cannot hesitate to believe, that the consequences would be *disastrous in the extreme*—and they do most *earnestly deprecate the experiment* proposed.

5th. The Board deem this measure entirely inexpedient, because they are fully persuaded, that under existing circumstances, a far greater amount of good will be accomplished, by the separate and distinct action of the two Boards, than could possibly be effected by a united Agency.—Their conclusions on this subject are based on existing facts, and for a clear developement of these facts, they would respectfully refer the Committee to the last annual Reports of the Board of Missions, and the A. H. M. Society. From these it will be clearly ascertained that while the H. M. Society has been steadily and rapidly advancing, for the last two years, in its course of usefulness, extending its operations, augmenting its resources, and increasing its number of Missionaries, the Board of Missions has been re-organized by the Assembly, and under the most appalling difficulties and discouragements, has been brought up to the Missionary work, with a degree of energy and success which has far exceeded the most sanguine expectations of its friends, and already secured the confidence and patronage of many who were decidedly opposed to its re-organization. By carefully analizing these reports, it will be found, that *the Board of Missions have actually sent into the field*, during the last year, *a larger number* of Missionaries than the A. H. M. Society, *as such*, has done. Of the 392 Missionaries reported by the latter Society, it will be found that 195 are employed and sustained not by the parent society, but by auxiliary societies, the most of which were in successful operation, long before the H. M. S. was formed—whereas, the 198 reported by the Assembly's Board of Missions (to which number more than 40 have been added, since the report was made,) are all employed and sustained by the Board alone, without the agency of a single auxiliary, of the kind just named.—This comparison is not instituted either for the purpose of detracting from the merits of the A. H. M. Society, or boasting of the success which has crowned the humble efforts of the Board of Missions—but it is instituted simply for the purpose of presenting more distinctly to your view interesting facts in refereuce to both their favored institutions, for the existence of which facts, all who love the Missionary cause, are bound to give thanks to the Great Head of the church; and in view of which, the Members of this Board cannot entertain a doubt, that the separate and independent operations of these two Boards have hitherto been blessed of God, to the spiritual benefit of many thousands in our land, who would otherwise have remained destitute of the regular administrations of the word and ordinances of religion. By the exhibition of these facts to the last General Assembly, the same convictions were produced upon their minds generally, as has been expressed by this Board in the foregoing resolution. And it was under this conviction of the inexpediency of the plan of union proposed to them, by the Cincinnati Presbytery, that the proposition was dismissed, by a large majority of that venerable body. The good actually accomplished is apparent to all; but the difficulties and collistons complained of by the Committee appear to be apprehended by comparatively few of the churches and Presbyteries. The Board of Missions have never, as yet, experienced, nor do they now apprehend any serious evils arising out of the separate action of the two general societies. On this subject, they never, as yet, have uttered a single complaint: nor have they any to make. They do most sincerely bid their sister institutions *God speed*, in all judicious efforts to build up the waste places of Zion in every part of the land, and in all the prosperity and success of that institution they do most unfeignedly rejoice. "There remaineth yet very much land to be possessed:" and the Board simply claim, what they cheerfully yield to others, the privilege of moving forward kindly, peaceably, and *independantly*, to the occupancy and improvement of such portions of the wide spread desolations, as may be feebly opened to their view, and need their assistance.

6th. The Board deem further attempts to effect the proposed union entirely inexpedient, because all past efforts to effect this object have not only failed, but they have also occasioned serious disquietude and dissatisfaction, not only in the minds of the friends of this Board generally, but also in the minds of many of the warm friends of the H. M. S. in this section of country. It is now nearly 2 years since the Secretary of the H. M. S. presented, in person, to this Board a plan of union between the two societies. He then urged, at full length, the reasons which rendered a union desirable in his own view, and in that of the Committee of N. York. The whole subject was then very maturely canvassed and considered by this Board, and the result was a *full conviction of the inexpediency* of the proposed union. Since that time the subject of a general union, and also of a limited union, in the valley of the Mississippi has been presented in various forms and aspects before this Board. And the decision of the Board and its friends generally, throughout this country, has uniformly been the same.—From the proceedings of the last Assembly, in reference to this matter, it is perfectly manifest, that a large majority of its members entirely approved of this decision. The Board do very deeply regret, that the Presbytery of Cincinnati should have thought it necessary, after this decision of the Assembly, again to have agitated this unpleasant subject, and they do now, gentlemen, earnestly and affectionately entreat you, and through you, the Presbytery, to consider prayerfully, the *resolution* which they have adopted, and the reasons which they have assigned for it. They have no doubt the Presbytery have been actuated by the purest motives in the measures they have adopted, and in the propositions they have directed you to make to this Board. Your communication has been received and considered in the same spirit of kindnesss and candor with which it was submitted—and after having bestowed upon it the most careful and prayerful deliberation, the Board find themselves under the painful necessity of expressing, in the most *decided manner*, an opinion entirely different from that of their brethren of the Committee and Presbytery. While the Board feel themselves solemnly constrained to adopt this course, they do, nevertheless, cherish the most fraternal affection and regard for the Committee and the Presbytery whom they represent, and they wish them to be assured, that the Board will adopt all proper and consistent measures in their power to prevent collisions and to promote peace and harmony throughout the churches.

The Board do most sincerely believe, that if the churches in the West are left to make their *own election* of the particular channel through which their charities shall flow forth to bless the perishing, and the Presbyteries to adopt and pursue such plans, *as they may severally deem most expedient*, to promote the cause of Missions, existing evils will soon be removed, and peace and harmony will pervade every section of the church in reference to future missionary operations.

By order of the Executive Committee, and in the name and in behalf of the Board of Missions of the General Assembly—I am, gentlemen, very respectfully, yours,

JOSHUA T. RUSSEL, *Cor. Sec.*

[From the New-York Observer.]

REVIVAL IN A FEMALE SCHOOL IN VERMONT.

It is always interesting to contemplate the effects of the Spirit of God operating on the hearts of the children of men, and it is especially so, to notice it in seminaries of learning, where the young heart, yet unadulterated by contamination from the world, more readily opens itself to receive the heavenly influence, and yields its bright and glowing affections to the source of all good. In this day of Christian effort, when the signs of the times proclaim that the Redeemer's kingdom is rapidly extending over the earth, how interesting to the Christian philanthropist, is the prospect of seeing our colleges and schools, become nurseries of piety, and schools of the prophets. Within a few years past, God has signally blest our literary seminaries, and multitudes of our youth have devoted themselves to the service of God.

The revival with which the female school in Middlebury was visited a short time since, so strikingly exhibited the power of God to change the heart, and his mercy and faithfulness in hearing and answering prayer, that a few facts respecting it, may not be uninteresting.

This school was commenced in December of last year; and though religious instruction was given daily to the pupils, no particular seriousness was awakened till the close of the term, when one individual began to manifest deep concern for the salvation of her soul. She resolved to remain during the vacation, that she might, undisturbed by study, seek an interest in her Saviour. The teacher at the commencement of the Spring term, in March, found her much distressed with a sense of guilt, and her soul, at times, filled with agony, in view of her alienation from God. Two days after she cast herself upon the mercy of her Saviour, and he spoke peace to her soul.

The effect on the school was electrical. With tears and trembling, many inquired, "What do these things mean?" and it was evident that the circumstance was awaking an intense anxiety in the minds of the pupils. The course adopted for religious instruction seemed signally blessed. God spake to the hearts of the youth by his own word, and often while repeating the Sacred Scriptures, were they so overcome, as to be unable to proceed. A course of questions or subjects were given out every day for each succeeding morning, and the young ladies committed and repeated answers from the Bible, which were explained and applied, by the instructress. The attributes of deity were given—"If God is omnipresent and omniscient, he must know the heart of man. What is his testimony respecting it? What the sentence he passes on such characters? Is there no escape from this condemnation? Is Christ able and willing to save all who trust in his merits? Is it your duty to make an immediate surrender of yourself to his service? What is your determination respecting it?" By the time the questions had advanced thus far, a deep solemnity prevailed through the seminary. The little flock of Christ, in the school, (a few, I trust, whose names are written in heaven,) enlisted all their energies in the work, and with strong cries and tears, sent up many earnest petitions for the salvation of their companions. At the same time they were instant in season and out of season, warning and entreating them to flee from the wrath to come. There was little of that excitement manifested which expends itself in tears and lamentations but a deep feeling of solemnity, visible in the expression of the countenance, and in every action.

One of the teachers, a young lady, who was much devoted to the world had been some time troubled by the appearances in school. She felt that it was evidently the work of the Holy Spirit, but her heart loved not the things of the Spirit, and she strove against the convictions which agitated her mind. She determined, if *others* would be so foolish as to be influenced by the solemn considerations pressed upon the heart, *she* would not relinquish the pleasures of the world, for the gloom of religion. It was very apparent that there was a great conflict in her mind. She knew her duty, but she had no heart to perform it. Contrary to the advice of friends, and the monitions of conscience, she attended a scene of amusement, well calculated to draw her back to the world. The tempter shot his mark too high, and this device of the adversary only proved the means of awakening deeper impressions. Every day, for the succeeding week, God spoke to her heart, by the faithful efforts of Christian friends, and on the following Sabbath, the preaching of the word so powerfully affected her, that the proud heart wa humbled, and she wept aloud. Two days passed in agony of spirit, and while bowed down in the dust at the Saviour's cross, he cast a look of compassion upon her, and gave her peace in believing. Her first anxiety, when relieved from the distress which had filled her soul, was for the conversion of those who had been influenced by her example. To such, her efforts were unceasingly directed; she spoke to them of the preciousness of her Saviour, and urged them to commence with her, a life of devotion to God. It was interesting to see those, who had so recently trifled together, now bending with one heart and one spirit, in supplication to their Redeemer—to hear their voices go up in ascriptions of praise to God, who had plucked them as brands from the burning, and put a new song into their mouths.

On Friday morning, there was scarcely an individual in the school able to attend to her studies. As the classes were regularly called, the deep solemnity and distress visible in every countenance, spoke more forcibly than words could have done, their inability to give their attention to any other subject than the salvation of their souls. Many of them were permitted to retire for prayer with Christian friends.—When Mrs. —— retired to her room after the morning exercises, one of the teachers came to her, and begged her to visit a room where a number were assembled in great distress with their pious companions. Language could not convey an idea of the solemnity of the scene which presented itself to her. Seven young ladies deeply distressed on account of sin, were bowed down before the mercy-seat, while a number of their friends, with the spirit of wrestling Jacob, were pleading for them at the throne of grace. Again and again the voice of prayer ascended, succeeded by a pause, like the stillness of the grave, while heart met heart, in its silent aspirations for mercy on the sinner, and still none could rise from her deep prostration. For two hours, were this little circle sending up strong cries and earnest supplications to the hearer of prayer. Those who were awakened, were then left with the Bible and their God.

At the usual hour for the exercises of school in the afternoon, Mrs. —— entered the room, where fifty scholars usually assembled, and though all were in the house, but ten or twelve occupied their seats. A solemn awe seemed to fill the minds of these, and all appeared to feel that God was in our midst. As the instructress entered the room, she said, "How solemn is this place;—this is none other than the house of God." Every countenance showed that their hearts responded to the remark of their teacher. She followed it by a few observations, and the feelings which had been hitherto restrained by pride and a determination not to submit, now burst forth. It was no time for study; a higher, holier influence pervaded the minds of all. If, said their teacher, any here present feel that they cannot attend to the studies of the afternoon, and wish for the prayers of their companions, they are permitted to retire to those rooms where they are now offering up their petitions. In a moment, all had left the school room, and it might truly be said, that there was scarcely a room in the dwelling in which the voice of prayer could not be heard. At 4 o'clock Mr. M. visited the school; and the marked expression of solemnity and grief on the countenances of the pupils, told more forcibly than language could do, the feelings of the heart. In the evening, as had been the case for some time previous, the house was thronged with those who came to converse on the subject most interesting to them, and to hear prayer in their behalf.

On Saturday morning, the classes were again called to recitation, and again it was apparent that they felt too deeply the injunction of their Saviour, "Seek first the kingdom of God and his righteousness," to attend to their studies. A class had previously been directed to select the first reading lesson in Porter's Analysis, as an exercise in parsing for this morning. On opening the book, teacher and scholars were struck by the appropriateness of the words to their present condition and feelings: "What sinners value, I resign, Lord 'tis enough if thou art mine." We will look at the meaning of these words, before we parse them, said their teacher. All felt their import too deeply to attend to their grammatical construction. What shall we

do to be saved? was the great inquiry;—and during those two days of deep anxiety, seven dared to indulge a trembling hope, that God, for Christ's sake, had pardoned their sins. Though very anxious for the salvation of the souls of her pupils, Mrs. —— felt it to be very important that the studies of the school should not be interrupted; they were accordingly resumed on Monday, and were not again suspended.

The revival continued through the remainder of the term, and was still characterized by deep solemnity and stillness. About thirty, it was hoped, became the subjects of divine grace, and consecrated themselves to the service of their Redeemer. Many of these instances were very striking and interesting. A young lady from P. had just prepared herself to attend school in C. when her parents heard of the revival in this school. They had devoted their child to God in baptism, and felt a desire that this child of prayer might be placed in a situation favorable for religious improvement. Like many thoughtless ones, her heart was too much attached to the world, to desire such privileges, and she obeyed with much reluctance; but very frankly told Mrs. —— what were the motives of her parents in sending her to M. We have reason to believe that these parents, while they used the means, offered the prayer of faith. Every word of instruction seemed to produce effect. The young lady became deeply impressed in view of her guilt and danger, and in one week from the time she entered school, she indulged a trembling hope of acceptance through a Mediator. Another child of prayer was sent from parents who earnestly coveted the best gifts for their child, and the same results followed. Do not such instances show most strikingly the efficacy of prayer, and the willingness of God to bless the efforts of his faithful disciples? Why then are not all the children of the church, lambs in the fold of Christ? In view of this visit of mercy to this school, we are led to exclaim, What hath God wrought! "Not unto us, not unto us, Oh Lord, but to thy name be all the glory."

"PRESBYTERIANISM stands like the Temple of Liberty in the religious world, a simple structure—cleared as much as possible from all the rubbish of human invention, and every shackle formed for the mind of man.—Dedicated to the *One Great Head* of the church, and reared expressly for the purpose of preserving unsullied his communications to his creatures, and extending their benefit to all mankind.

For the safe-guard of this sacred fountain of true knowledge, whose waters do heal and purify wherever they are permitted freely to flow, the ministers of its altar are only teachers—great among the surrounding multitude, simply by being servants of all, and ever ending their instructions with the exhortation, "Search the Scriptures to see whether these things be."

A THING WHICH NEEDS CORRECTION.

The forsaking our customary place of worship, because the pulpit may be occupied by a minister whose gifts do not suit us. It would seem from such conduct, that the worship of God was not the object, but our own personal gratification. For the world to act thus selfishly, is not extraordinary; but for those professing Christ's name to do so is quite inconsistent. Our enjoyment in the sanctuary depends upon the presence of Christ, and not upon the minister. We may be highly entertained with a preacher's ingenuity and talents, and his discourse may accord with truth; and yet, no acceptable worship may be offered by us. The pleasure derived from it may be merely intellectual, not spiritual. And we not unfrequently deceive ourselves, by mistaking mental for spiritual profit. Our minds go out in admiration of the creature, and we fall short of the elevation and exclusive homage claimed by the Creator.

Our churches are actually withering in their spirituality, under the pernicious sinfulness this evil is begetting. It must be corrected. It is a growing evil. It would speedily be eradicated, if every Christian would call to mind his covenant obligations, and act with reference to God's glory.

N. Y. Bap. Reg.

[From the Cincinnati Christian Journal.]

NARRATIVE

Of the state of Religion within the bounds of the Synod of Cincinnati, for the year 1830.

In an ecclesiastical body so large as this Synod, it is a matter of gratitude that so much harmony has prevailed during the past year. Peace has crowned our fraternal intercourse, while health has smiled in all our borders.—We register no deaths among our members. But life from the dead has been given to many souls; upwards of 1000 have been made alive to God, and have been by the Spirit, hopefully become new creatures in Christ. The evidence of this is, that those so notoriously wicked as that their neighbors were afraid of them, have confessed their sins and forsaken them. The prayerless parent has, in many instances, reared the family altar and offered up his evening penitence and his morning gratitude, "rejoicing in the Lord with all his house." The infant of 10, and the sinner of 80 have sat down together at the feet of Jesus, clothed in their right mind, The swearer has become reverent—the drunkard sober—the cruel kind, and the indolent industrious. The universalist has fled from the "wrath to come"—the infidel has become a believer—and the avaricious, benevolent;—while order and plenty have been restored to the cabin where want and misery reigned before.

The Holy Spirit has been the great agent in this mighty change, a change to which no other agent is competent. Nor has that influence which constitutes the last hope of a dying world been sparingly given the last year. No church has reported the entire *absence*, while many have spoken of the powerful *presence* of this influence. The places thus visited and revived are the following, viz: the church at Troy, Union, Washington, and Honey-creek, in the Presbytery of Miami: the churches of Elizabeth and Berea in the Presbytery of Oxford: the churches of White-Oak and Georgetown in the Presbytery of Chillicothe: the second, third, and fourth churches in Cincinnati, the church at Reading, Pisgah, Montgomery, Somerset, Felicity, Williamsburgh, and at Beach Flats, in the Presbytery of Cincinnati. In regard to the third church in Cincinnati, it is worthy of remark that from its first dedication in the month of March last, the special operations of the spirit of God have so attended the means of grace, that more than two hundred members have been added to her communion on examination.

The *means* especially blessed have been the fervent, pungent preaching of the Gospel, at four days' meeting, in the church, in the social circle, by the fire-side, in the street, and wherever men would hear.

The distribution of the scriptures has advanced, but too tardily, the past year. The noble resolution of the Parent Society has been heard, admired, and adopted, and yet there are numerous townships, and even counties, within our bounds, where the supply is not begun, and where the resolution has not of course been duly honoured. Ought these things so to be?

The tract cause has prospered. Facts are daily showing that these leaves are for the healing of the nations, and especially where they are monthly distributed to every family. This plan of distribution, Synod are happy to know, has been extensively adopted. In Cincinnati, Kittredge's Address was the first distributed, and was the happy means of striking a light that shone with effect into an adjoining state. In one congregation, five persons who advocated the doctrines of Universalism were convinced of their errors by means of the distribution of the tract entitled "The Strange Thing." Among others, thousands of families who attend no church, have by this plan received a monthly sermon which directed them to the fountain of life. Many a pious female, and many a lay-member of our church has thus preached salvation as with a thousand tongues. This easy method of telling the story of the cross upon impenitent ears, is accessible to the most timid, and yet is *effectual*, and even *mighty* to pull down "the strong holds of Satan."

Bible Classes are common in most of our congregations, and he who prayed, "sanctify them through thy truth," has *blessed* them, and made them fountains full of salvation to those who attend them.

Increasing efforts are every year made to bring the lambs of the flock under the protection of the Great Shepherd; and upwards of 8000 within our bounds have been brought to him during the year:—have been brought to him in those very *Sunday-schools*, which, we doubt not, he contemplated when he said, "Suffer little children to come unto me and forbid them not." It has not been vain: He has breathed his spirit into some of those infant bosoms, and thus sanctified their earliest years. In going to and from *one* school, the children were observed to retire in groups into a grove to *pray*, and "sing hosannahs to the Son of David;" and in three other schools, there have been revivals, yielding blessed fruits to Him whose infancy was cradled in a manger. May praise to that Redeemer soon be perfected from every infant tonge, and this great valley soon be filled with schools whence such praise shall be sent up on high.

The care of the church to educate her sons for the ministry, is monthly becoming more deep and anxious; it is urged too by the Macedonian cry from every quarter, and urged again by the affecting wants of perishing millions.

It is grateful under these circumstances to know that the Assembly's Board of Education, and the "American Education Society," are laboring with increased success. From our bounds the former institution has received, if we mistake not, about $1000 during the year, while to the latter have been subscribed 30 scholarships, 20 of which were given in the city of Cincinnati.

For the cause of missions, in prosecuting which, the church most of all, imitates her master, $2000 have, during the year, been raised.

Our missionary in the Ohio state prison, reports discouragements arising from the present state of prison discipline, and successes arising from the presence and help of divine grace. Some of the convicts have been discharged with hope of their permanent reformation—three appear to be new creatures in Christ, and some few yet weep and confess their sins. These successes have resulted from Sabbath preaching and tracts, together with personal visits and conversation.

The Colonization Society is daily acquiring new friends and resources within our bounds; and while humanity smiles on its object, christianity sees in it a blessed scheme for evangelising Africa, and is coming of course, thoroughly to sympathise with its interests.

The cause of temperance is deservedly advancing with rapidity. From different points the glad intelligence is heard, that one of the greatest evils that ever cursed our land, which, like the plagues of Egypt, have come up into all our houses, has been powerfully checked. By this resistance, thousands of lives and millions of money have been saved.

And while we rejoice that some report increasing attention to the Monthly Concert and other prayer meetings, we lament over the fact that so many report a want of interest in them, and a general neglect of them—and especially do we consider it an occasion for sorrow and humiliation that so few have reported stated meetings of females for social prayer.

In conclusion, Synod would say to themselves, and to all under their care, that what we do we must do quickly—"the end of all things is at hand" with us—the judge "is at the door,"—eternity is in sight—let us therefore *work* for the glory of God and the salvation of man before "the night cometh."

[From the Baptist Chronicle, and Literary Register.]

REMISSION OF SINS BY IMMERSION EXAMINED.

The Bishop of Bethany has filled an extra number of the Millenial Harbinger, embracing sixty pages, in endeavoring to prove that remission of sins is produced exclusively through the medium of immersion.

Mr. Campbell has made a strange and delusive effort, to induce his readers to believe, that Luther's sentiments, on the subject of reformation, were near akin with his own, as at present promulgated. Surely, a more glaring and a wilder mistake than this has seldom been committed. It is true, that Luther continued to favor the opinions he first imbibed by education, that baptism is the medium through which forgivenes of sins is granted. But so far from this being a reforming sentiment, it was a relict of Popery, from which, in the multitude of his labors, he did not divest himself. Yet with regard to the depravity of man, the justification of the sinner through faith as the gift of God on the heart, and not of works, and his acceptance clothed in the righteousness of Jesus Christ, and not for any rigteousness of his own—in all these reforming matters, and many others, a diversity of sentiment exists between Luther and Mr. Campbell, as wide as the poles. In reference to righteousness and works, for fear of punishment, Luther, in his commentary on Gallatians, writes thus: "This righteousness of works is indeed nothing else but to love sin and to hate righteousness; to detest God with his law, and to love and reverence that which is most horrible and abominable." On the subject of righteousness and faith, he says: "For these two things work Christian righteousness; namely, faith in the heart, which is a gift of God, and assuredly believeth in Christ: and also, that God accepteth this imperfect faith for perfect righteousness, for Christ's sake."

And in another part of the same work he writes as follows: "Our adversaries think that faith whereby we receive the Holy Ghost is but a light matter; but how high and hard a matter it is, I myself do find by experience, and so do all they, which with me do earnestly embrace the same. It is soon said that by the only hearing of faith the Holy Ghost is received: but it is not so easily heard, laid hold on, believed, and retained, as it is said."

Such were the views of Luther, and so opposed to a reliance on works was he, that he rejected the epistle of James as savouring too much of a contradiction of Paul's writings.

And what is the faith which Mr. Campbell recommends? On this subject he comes short of Popery itself. He says, Art. 5: "That all the faith that men can have is historical."—Art. 7: "That faith is only an historical belief of facts stated in the Bible."—Art. 15: "We rejoice to know that it is just as easy to believe and be saved, as it is to hear or see."—Chris. Bap. vol, 5, p. 221. Art. 16: "All the sons of men cannot show, that there is any other faith but the belief of facts either written in the form of history, or orally delivered. Angels, men or demons cannot define any thing under the term faith but the belief of facts or of history; except they change it into confidence. *While men are talking and dreaming about a metaphysical whim wrought in the heart*, do you arise and obey the Captain of salvation. And my word—nay more the word of all the apostles, for it, and of the Lord himself, you will find peace and joy and eternal salvation, springing from the obedience of faith." Chr. Bap. vol. 6, p. 186.

How widely different, then, are the views of these two reformers; and how disingenuous and uncandid to convey the idea that their *reforming* sentiments were of a kindred character.

But Mr. C. avers that "immersion is regeneration;" and that the spirit of God is never given prior to baptism: And further, that "from the day of Pentecost, to the final *Amen* in the revelation of Jesus Christ, no person was said to be converted, or to turn to God, until he was buried in, and raised up out of the water." Extra: Harbinger, No. 1, p. 35.

This is the language of Mr. Campbell. It is, however, not the language of the Bible.—Such language is not to be found in the lids of the sacred oracles. It is the fruit of the vain ebullitions of Mr Campbell's restive imagination—the result of his vain philosophy and secular analogies. On the contrary, the Bible expressly speaks of those who had, prior to immersion, received the gift of the Holy Ghost, and spake with tongues, and magnified God. Acts x. 44–48: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues and magnify God.—Then answered Peter, can any man forbid water that these should not be baptised which have received the Holy Ghost as well as we! And he commanded them to be baptised in the name of the Lord." What was this, we ask, but a turning back to God, and the special influences of the Holy Spirit prior to baptism? And where is the text to be found which declares that in after times the Holy Spirit will be withdrawn, and the world be left with the historic testimony of the Bible alone? No where, except in the delusive imagination of Mr. Campbell.

On the night preceding the Passover when Jesus was about to be betrayed into the hands of his enemies, he disclosed to his disciples the event of his approaching departure, but for their consolation promised them the Comforter. John xvii 7–11. "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment. Of sin, because they believed not on me; Of righteousness, because I go to the Father, and ye see me no more," &c. Here is the gift of the Holy Ghost expressly promised *to the world*. Not a Holy Spirit of mind only, as Mr. Campbell would seem to have it, in these latter days—but the person of the Holy Ghost in the masculine gender. "And when He is come, *He* will reprove the *world of sin*."—And why!—"Because they believed not on me." His office, then, is not only to comfort the disciples, but also to reprove the unbelieving part of the world. Nor was the promise to that generation only; but it was to be extended to them, and to their "children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 39. Thus we have the promise of the Holy Ghost to after generations, both as a Comforter to believers and as a reproof to the unbelieving. This reproof is what we commonly term the operation of the spirit on the minds of the impenitent, convincing them of sin. This reproof was administered to Saul of Tarsus in a most efficacious manner; to the three thousand who believed on the day of Pentecost; to the Philipian jailor; to the Ethiopian Eunuch; to those that were with Cornelius the Centurion, and Peter at Cesarea, of both Jews and Gentiles; and to numberless others named in the sacred oracles—all previous to baptism. This kind of reproof has continued to be manifest in all ages of the world; and thousands are now living witnesses, that they have been made the subjects of this reproof and comfort from the Holy Spirit of God prior to baptism. The scales fell from the eyes of Paul before baptism; and those that were with Cornelius and Peter at Cesarea, were made to speak with tongues and magnify God prior to baptism.

This reproof and comfort of the Holy Spirit are what we denominate the new birth or being born again. And it was unquestionably this which the Saviour alluded to, when he said to Nicodemus, "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit." John iii. 7–8. If Baptism had here been alluded to, a most striking inconsistency would have appeared in the words of the Saviour. For, in the action of baptism, nothing is inconceivable to our natural senses. We see the officiating minister with the candidate, descend into the stream; we hear the ceremonial words and see the act performed; and we see them again ascend from the water. All this is perfectly comprehensive to our natural senses. Yet the Saviour tells us, that the new birth is as the wind; we cannot tell whence it cometh; and whither it goeth: So is every one that is born of the Spirit. How inconsistent, therefore, to apply the words of the Saviour to water baptism, as Mr. Campbell has done! And how strikingly consistent, to apply them to the case of one who has been pierced to the heart with a sense of sin, and been made to cry out, what shall I do to be saved? and who ultimately has heard the Spirit of God whisper peace to his troubled conscience; and thereby been brought to rejoice with joy unspeakable. He knows that he has experienced a change, by which spiritual light has fallen upon his mental vision; but whence has come the agent of this change or whither it goeth, to his natural senses, is inconceivable. This is the faith of which Luther speaks, wrought in the heart by the Spirit of the living God. It is the faith from which the Christian builds his hope, which is as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

But lest we tax too heavily the patience of our readers we must here drop the discussion for the present. In contemplating this subject, however, we see too much of momentous consequence that lies before us to come as yet to a final close. We expect hereafter to pursue the subject. EDITOR.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 17, 1830.

TO CORRESPONDENTS.

"Plan for the Theological Seminary of the Synod of Indiana," next week.

☞PAY THE PRINTER.☜

We often wonder that so little attention is paid to our notices to subscribers of their arrearages due for the paper. We hate dunning, and therefore, perhaps we have spoken too softly. Our wants are pressing. For some time payments from distant subscribers have almost entirely ceased. It is as impossible, as it is unreasonable, that the Printer should "work for nothing and find himself."

Punctuality is the life of business, and one good proof of honesty.

Between us and our subscribers there is a mutual contract; to fulfil *our part* of the engagement *we make great exertions*, working day and night, that there may be no failure of the *promised news*.

We hope delinquent subscribers will no longer forget *their part* of the engagement.

CENTRE COLLEGE.

The Rev. Mr. Young left this place on Thursday morning last, for Danville, and has entered on the active duties of his office, as President of Centre College. As this institution has been taken under the special patronage of the Synod of Kentucky, it is to be hoped that it will receive the cordial and liberal support of all the Presbyterians in this state. We are sure that the Trustees and Faculty will do all in their power to render it deserving of confidence and patronage.—Its prosperity we consider of vital importance to the interests of religion and literature in our churches. From private correspondence we learn that several students, who left on the resignation of Dr. Blackburn, have returned to the College. Its prospects are flattering. Its local situation and decidedly religious character, in addition to its other advantages, offer to christian parents strong inducements to send their sons there for education.

We have already expressed our views of Mr. Young's qualifications for his responsible office. We are happy to see in the last number of the Olive Branch, the following extract of a letter from the Rev. Dr. ALEXANDER, *Theological Professor at Princeton.*

"If your enquiries relate to a President for a College, there is no man, within my acquaintance, better qualified for such a station than JOHN C. YOUNG, who is already among you. It is a mistake to look out for old men, if you can get young men who are qualified. The first must be going down, but the last will be improving for a long time. You may depend upon it, that Young is a first rate man, of extensive acquirements, and of a pleasant but decisive temper."

PUGNACITY EDITORIAL.

The *new* editor of the Baptist Repository, in his second number goes quite out of his way to take up an invitation given several months ago by the editor of the Philadelphian to any of the Baptist Brethren in *Philadelphia* to discuss with him the subject of baptism. In his *third number* he runs a tilt against the Journal of Humanity, in all the spirit of Don Quixot's knight errantry and in the language of Parisian revolutionists—*a bas, down* with the paper. To cap the climax, he should have said "*a la lantern* with the editor, let him be hung to a lamp post" By this sudden and violent onset, he doubtless thinks he has put the *unostentatious* and unwarlike editor completely *hors du combat*. What next!

THE SILVER TEAPOT.—A lady in Connecticut gives us in a letter, the following statement.

The New London County Auxiliary Bible Society, a year ago pledged themselves to raise $2000 during the year for the general supply. At their late meeting in August last at Norwich, it was found that only $1600 had been raised. They then proposed a subscription to make up the deficiency. A lady sent in an elegant silver Teapot. That was immediately sent round, and money and jewelry was put into it to the amount of *six hundred Dollars*. An example for others to cast their gold and silver into the treasury of the Lord.

WORSHIPPING THE HOST.

The revolution in France, was recently celebrated in Savannah, on which occasion the school-boys were armed and embodied under the name of "The Juvenile Company of Guards." They were marched into a Roman Catholic Chapel, drawn up around the altar and made *to kneel* at the *elevation of the host*. Some of our readers may not fully understand what this is. The Catholics teach that the sacramental bread is changed into the *real body* of Christ, and as such *they worship* it.—At the celebration of the eucharist the consecrated bread is sometimes elevated by the priest, as if to be offered in sacrifice. At the instant of this act, all the assembly kneel in adoration. This ceremony, with the prayers, and singing, &c. is called *mass*. As protestants we consider it idolatrous, unscriptural and unbecoming the simplicity of the Gospel.

REVIVALS.

During five or six months past, from 40 to 50 of the Congregational Churches in Massachusetts, have been visitad with revivals of religion.

Special attention to religion has prevailed for some time in a congregation in the city of New-York, composed of coloured persons, and under the care of Rev. Mr. Wright, a coloured man. About seventy have made a profession of religion and united with the church.

The Rochester Observer says, that a powerful work of grace is enjoyed in the town o Middlebury, Genesee, Co. N. Y. It commenced two or three months since, and *three hundred* are believed to have been renewed by the Spirit of God. Revivals also are in progress in Pittsford and Parma.

The Pastoral connection between the Rev Edward Beecher and Park Street church in Boston has been dissolved by an Ecclesiastical Council, with a view to his acceptance of the Presidency of Illinois College.

The Annual Report of the Female Benevolent Society of this town, has been handed to us for publication. Many do not find it convenient to go and find the needy and relieve them, and they cannot expect the sick and disabled to come to them. Yet it is our duty to give to the poor. The ladies of this Society offer to become the almoners of our charity. They perform their duty with prudence and fidelity, and deserve the confidence and aid of every benevolent man.

FEMALE BENEVOLENT SOCIETY.

Treasurer's Report for 1830.

Monies received from subscribers for the relief of the poor of the town,	$64	12
Collection by the Rev. Mr. Tydings in the Methodist Church,	18	50
By Rev. Dr. Fisback, in the Baptist Church,	8	
By Rev. Mr. Hall, in the 1st Presbyterian Church,	24	
By Rev. Mr. Young in the M'Chord Church,	25	13
Donations by several gentlemen of Lexington,	25	
	164	75
Balance on hand from 1829,	20	77
	185	52½
Monies expended for the relief of 36 poor families,	171	43½
Leaving in the treasury a balance of	14	9¼

OFFICERS FOR 1830–1.

Mrs. JOHN NORTON, *President.*
Mrs. ELIZA ROSS, *1st. Vice-President.*
Mrs. S. RICHARDSON, *2nd. Vice-President.*
Miss JANE SHORT, *Secretary.*
Mrs. SAYRE, *Treasurer.*

DIRECTRESSES.

Mrs. Elliott,	Mrs. Bruen,
Mrs. Bell,	Mrs. O. B. Ross,
Mrs. Beckley,	Mrs. Orear,
Mrs Patrick,	Mrs. Woods,
Miss Montgomery,	Miss Eliza Blythe.

A. V. SAYRE, *Treasurer.*

The Managers gratefully acknowledge the receipt of two shares in the Medical Hall stock, presented by Mr. John Norton, the interest of which is to be appropriated for the relief of the poor.

WEST-LEXINGTON PRESBYTERY.

An adjourned meeting of this Presbytery will take place in North-Middletown, on Friday the tenth of December next, at 11 o'clock, A. M.

SAMUEL STEEL, *Stated Clerk.*

In the Synod of India, convened at Madison. Oct. 25th, 1830.

Resolved, That it be especially recommended to the pastors and elders of the Presbyterian churches, within the bounds of this Synod, to exert themselves to extend the circulation of the Christian Journal, published at Cincinnati, the Western Luminary and Presbyterian Advocate, published at Lexington, Ky. or any other respectable religious newspapers, so that as far as practicable every family within the church, may be furnished therewith.

The above is a true copy of the minutes.
Attest. JAMES H. JOHNSTON,
Stated Clerk of the Synod.

LETTERS FROM GREENLAND.

The intercourse between Greenland and Denmark ceased in 1604, in consequence of the accumulation of ice rendering the coast inaccessable. A colony was left there which has never since been heard of. In 1721, Mr. Egede, a Norwegian clergyman, went to the Western shore and preached the gospel to the natives. The Moravians sent missionaries there about 1765. They have two settlements, one called New Herrnhut, the other Lichtensfels.

From the correspondence of the Morav. Mis. Soc.

FROM BROTHER C. GRILLICH.

New Herrnhut, June 22d, 1829.

Dear Brother—I have never yet had the pleasure of writing to you from hence, though I have been acquainted with you for a considerable time, and you may have known me at Nisky. In 1786 I received a call from Greenland, and served the congregation at Lichtenau fourteen years, as a single Brother. In 1799 I went to Europe, was married at Christiansfeld, in Denmark, and returned to Greenland. After some years residence, both at Lichtenau and Lichtensfels, I came hither in 1826, having thus had the favor to be employed in the Mission in Greenland for forty-three years. I am now 62 years old, and the Lord has blessed me with health, for which I am truly thankful, and serve the Greenland congregation with pleasure, being accustomed to all their ways. Our heavenly Father sends them a sufficiency of provision; and this fall they have got so many reindeer, that they could dispose of a great number of skins to the merchants. Though so many of these creatures are destroyed every year, their numbers seem to increase, for which we ought to be very thankful, as we are all thus well provided with fresh meat.—The Greenlanders are excellent marksmen, and seldom return without booty. In the South they have no reindeer, though they are said formerly to have been numerous there.

I pray that these lines may find you in health and blessed activity; and remain your affectionate Brother, C. GRILLICH.

FROM BROTHER JOHN LEHMAN.

New Herrnhut, July 20th, 1829.

Dear Brother—I received your letter of the 9th February, with great pleasure; and feel truly thankful for your yearly correspondence. The kindness shown to us by our British friends excites us to praise and thank the Lord, who, by his Spirit, has disposed their hearts to favour his poor servants, though often despised by the world. Present our unfeigned thanks to them all.

We are particularly grateful for their having considered our want of fuel and affording the means of providing us with some coals, which have been of very great service to us during the winter. This season was in general milder than usual. During the severest cold the thermometer did not sink below 24 deg. under 0 of Fahrenheit. In summer the weather was warm and dry. This year it appears as if spring, summer, and autumn, would all be comprehended within a period of three months. The weather is warm, but dense fogs come from the North. May it please God to send us the usual quantity of drift wood; *that* and eighteen tons of coal sent to us by the ship, will serve for firing in three dwelling rooms and our kitchen.

By an English whaler, which entered the colony of Holstenberg as a wreck, we received divers articles of clothing, sent to us by some friends at Peterhead in Scotland, together with a letter in the English language, which, alas! none of us understands. I therefore send it to you, requesting you, in our name, to return our most unfeigned thanks to our dear friends in that place, and to send us a translation of it next year. We have divided the clothing with our brethren and sisters in the other places.

Our Missionary family has in general enjoyed good health, short indispositions excepted. I have suffered from the gout in both feet, and am just able to leave my bed.

As to the Greenland congregation under our care, we have the pleasure to inform you that the Lord has been pleased to cause His presence to dwell amongst us, accompanying the word of the cross which we preach in weakness, with divine power, and by His Spirit granting an increase of His love and knowledge in the hearts of our people; insomuch that their walk and conversation have been an honour to the Gospel. They delighted to assemble in His house, on Sundays, on festival and memorial days, and at daily meetings, with evident profit to their souls. We particularly rejoice at the work of the Lord and His Spirit among our youth, of whom several have been admitted to the privileges of the church. But we have had much trouble with two excluded persons, who will not attend to any admonitions, and give offence by their conduct. May the Lord have mercy upon them and change their hearts.

Our congregation numbers 380 persons, old and young; 194 of them are communicants. We are thankful that we have had no epidemical disorders prevailing among our flock. At present, colds seem to be general.

Dear Brother, pray for us and our beloved congregation, that our Lord and Saviour Jesus Christ would form us more and more according to His mind and image, till He transplants us into the regions of eternal safety.

I remain, &c. JOHN LEHMAN.

[From the Cincinnati Christian Journal.]

Mr. Editor:—Having attended and witnessed the proceedings of a Presbyterian Camp-meeting, in the vicinity of New Carlisle, Clark county, which commenced on Thursday evening, the 14th inst. and ended about 9 o'clock on the following Tuesday evening, I trust the following facts will be interesting to your readers:

The meeting not being very large, was marked throughout with good order and solemn attention. There were many displays of the gracious power of God in animating, comforting and engaging God's people in the good work, for truly Zion did travail; which power appeared no less in convincing and converting sinners of different ages and sexes, but mostly those in the bloom of youth.—Sixty-three were received into membership of the church; about nine others who gave hopeful evidence of a gracious change, being young persons of families of other denominations, were requested to consult their parents on the subject of a church connexion with us. Many were left anxious, and cases of that description continued until we were dismissed,—and many were unwilling to leave the consecrated, and to them awfully interesting place, without an evidence of the pardoning mercy of God. The work was manifestly the Lord's. There was no ministerial assistance but one clergyman, with the infirm minister of the place, until the close of the second day, and then only two more.

No open opposition, but hospitality and friendly feelings, marked the conduct of the inhabitants of the peaceful neighborhood.

Yours &c. WM. GRAY.

October 21st, 1830.

GENERAL ASSEMBLY'S MISSIONS.

The Corresponding Secretary of the Board of Missions has been officially informed that several Presbyteries have recently adopted measures to aid the operation of the Board. The Corresponding executive Committee of the Presbytery of Lexington, Va. "have now in the hands of their Treasurer, subject to the order of the Board, 160 dollars from the Female Benevolent Society of Staunton, Va. and $95 collected in the Presbyterian church of Lewisburg, Va. at the meeting of the Presbytery."

The Rev. William S. Potts, pastor of the church in St. Louis, Missouri, writes that the Treasurer of the Session has in his hands $105 55, subject to the order of the Board. The church also engages to contribute to the funds of the Board, at least $100 annually.

The Rev. John Joyce, in commission of the Board, writes from Alleghany Town, Sept. 1830, that "the establishment of a great depository of books at Pittsburgh, by the A. S. S. Union, for supplying the Valley of the Mississippi, will be of incalculable value to the schools of Pittsburg and the surrounding region."

Dr. Blythe was engaged in a voluntary agency for the Board, during the months of May and June, in the State of Ohio. He travelled more than 1000 miles, visited a large number of congregations, formed several societies, and obtained subscriptions for the Board of Missions, and of Education to the amount of $500; and provided for the permanent support of at least one beneficiary; and also did much to advance the interests of Sabbath Schools, Bible and Tract Societies.

Mr. Wm. C. Anderson, on an agency within the bounds of the Presbytery of Redstone, in six weeks, formed eighteen auxiliaries and made arrangements for forming six more,—obtained subscriptions amounting to $453, and collected $46 59. He says, "from the spirit manifested by all persons whom I met, I think the Board may safely calculate on receiving from the ground passed over, $700.—All parties seem disposed to aid you,—all are astonished at your success, and they say to you, "*go on.*"—*Philadelphian.*

BAPTISTS IN WEST TENNESSEE.

Some things are unpleasant, while there is some good news. The unpleasant part particularly relates to the division of the church. The Baptists are divided into four shades of difference, viz: 1. The Regular Baptists, such as live in Georgia and South Carolina, &c., so called by way of distinction. 2. The separate Baptists, so called from having separated from the Regulars on Arminian principles; they are sometimes called free-will Baptists. 3. The Campbellite Baptists; so called from having adopted the sentiments of Alexander Campbell, of Virginia. None of these commune together. 4. The seed Baptists: their preachers sometimes, by way of emphasis, are called snake preachers; because they preach that a part of the human family are the seed of Adam, and under the law, for whom Christ died; that a part are the seed of the Serpent, are not under the law, for whom Christ never did die. They quote this text, with others, in proof of their doctrine: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Daniel Parker of Illinois, has published a book vindicating this doctrine, and seems to be at the head of this party in the West. These still commune with the regular Baptists. Of these four the regular Baptists are the most numerous.

Another matter of grief in the West, is the abundant ignorance which prevails among the preachers and people. None are learned except in their partyisms; and consequently far from being liberal minded. I think that I am acquainted with from thirty to one hundred Baptist preachers in Tennessee of whom very few are enlightened. I think one cause of so much neglect in the cultivation of their minds, is the entire omission of the churches to support their pastors. An unsupported and an unenlightened ministry are inseparable companions everywhere. I will illustrate the ignorance of the Church by one circumstance: I volunteered my services to make known to the churches in the West, the kind resolutions of the Baptist General Tract Society, to give them 600 pages of its tracts, on application. I proposed them to many churches—barely one church in West Tennessee would receive them.—*Col. Star.*

The Fears of Papists in France.—The papists in France, says the Southern Religious Telegraph, as appears by the following paragraph, are in great fear of persecution.—Their priests seem to regard it as a deplorable condition, to be forsaken by the State, and left to depend for subsistence on their good parishioners. And they are crying "persecution," perhaps, apprehending a retribution in this life as a recompense for the deeds of their infallible church. Poor men! Their condition is pitiable—It is hard persecution to loose the power of the State, and be left to defend their religion as they can, with arguments drawn from a book, which they and their fathers have been in the habit of withholding from the people. We hope they will suffer no other persecution, than such as is inflicted by the sword of the spirit, which is the word of God And it will not be a new thing, if arguments drawn from the Bible should have such power on them as to constrain them to cry out in fear—"PERSECUTION!"—Such things have been heard of in the United States.

ROUEN, Aug. 23.—*Private Correspondence.*—The Priests, or Jesuits, not only insinuate, but exclaim in their churches, "that the clergy will be persecuted, that the places of devotion will be closed."—The curate of St. Paul, in Rouen, made use of this language last Sunday, in the presence of a numerous congregation, and they are strengthened in these assertions by recent facts. Those immense crucifixes that were erected by the Missionaries in different places, have been pulled down by the populace and destroyed. This has happened in many other towns—in Nismes, and on the 18th inst. at Rhemis. To add to their grievances, they say that the clergy in future, are to depend upon their parishioners, the Church of Rome having ceased to be the religion of the State: it is now only the religion of a *majority of the French people.*

GEORGETOWN COLONIZATION SOCIETY.

Agreeable to previous notice a meeting of the Georgetown Colonization Society was held in the Court-House on Tuesday evening last.

Elder B. W. STONE delivered to the Society a Black man whom he had manumitted, to be by them sent to the American Colonization Society at Washington, thence to Liberia. The Society appropriated the whole of the funds on hand, amounting to about forty dollars, to carry into effect the benevolent intention of Mr. Stone, and appointed Col. R. M. JOHNSON agent, to take ALFRED (the black man) and the money appropriated, on to Washington. Col. Johnson will leave this place in a few days for Washington; and we learn from Alfred himself that he is ready to commence the journey, and is not only willing, but anxious, to go to a land where he can be placed upon an equality with his fellow beings. We doubt not that there are many free blacks in the county who would be willing to emigrate to Liberia, if they had the means; especially if those who are friendly to the scheme of colonizing them should take the necessary pains to point out to them the advantages they would enjoy by the removal.—*Ky. Sentinel.*

[From the Olive Branch.]

We regret that we had not room, in our last to notice the very appropriate and affecting VALEDICTORY ADDRESS, delivered by the *Rev. Dr. Blackburn*, on Thursday the 28th ult. upon his resignation of the Presidency of Centre College. At the close of the Valedictory, Dr. Blackburn, in token of the dissolution of his official connexion with that institution, delivered to *Mr. D. G. Cowan*, one of the Trustees, the key of the College edifice and after some appropriate remarks took an affectionate leave, through him, of the Trustees, Professors, Students and the audiance generally, to which Mr. Cowan made the following reply.

Reverend Sir—It is with sentiments of the deepest regret, that I now perform the duty assigned me of receiving from you this key, and thus acknowledging the dissolution of the official connexion between you and this College.

Unable to express properly my individual feelings on this occasion, I shall content myself by tendering to you the sentiments of the Board of Trustees, in the following words:

Resolved, by the Board of Trustees of the Centre College of Kentucky, that in thus dissolving the connexion which has existed for three years with the *Rev. Gideon Blackburn, D. D.* this Board feels it due to him to say, that he has faithfully discharged his duties, and zealously and ardently, by all the means in his power, devoted his time and talents to build up our infant Institution, and his efforts entitle him to our thanks.

It now only remains for me to express my fervent prayer, that the gracious God whom you have so long served, and whom I trust has owned and blessed your labors, will yet grant to you, length of days, health and prosperity, and enable you still to be useful in his service.

I now sir, bid you an affectionate farewell.

SECULAR SUMMARY.

The inauguration of Mr. Young, as President of Centre College, will take place tomorrow, on which occasion he will deliver an address.

Ex-President Monroe has taken up his residence for the winter, in the city of N. Y.

Ex-President Adams is elected a representative to Congress from Massachusetts.

Mr. Randolph, our minister to the Court of Russia, took his passport on the 1st of September, preparatory to his return home.

Twenty-seven hundred Dollars has been given by the Hon. Stephen Van Rensselaer of New York to endow a professorship in the Theological College of the Reformed Dutch Church.

Theatrical Charity.—The Tremont Theatre in Boston, have given to the sufferers in Gloucester by fire, *two benefits* as they are called, i.e. the *nett profits* of two nights performance. The *amount* was just —— *nothing.*

The famous Talleyrand, who swims like a cork in every political revolution, is appointed by the New King of France, Minister to the Court of Great Britain.

More than 8000 letters were received at the New-York Post-Office, from the different vessels, which arrived in one day.

A man by the name of James Hamrick, fell from a house, on which he was at work, in Cincinnati on the 11th inst. and died in a short time, leaving a wife and four children.

At the late centenneal celebration at Boston, when thousands of people were assembled in the common, a spectator says that not an individual was seen intoxicated in the leastdegree. There was no booth nor other accommodation for selling intoxicating liquors.

Samuel C. Crafts, after thirty-two ballotings by the Legislature has been re-elected Governor of Vermont.

Gen. M'Arthur, is elected Governor of Ohio.

THOU SHALT NOT KILL—*How many disregard it.*—Col. Gideon Northcut, a member elect to the Legislature of Alabama, was lately shot near Huntsville, by Mr. Logan D. Brandon. Mr. Brandon was provoked by some thing said, by Col. Northcut in an address he was making to a collection of people at a public muster-ground.

Col. Northcut expired almost instantly.—By the same shot, a young man by the name of Ramsay, was wounded and died in about ten days. Yet it is stated in the papers that *no prosecutor* appeared against said Brandon. So long as such is public sentiment about taking human life, is it to be wondered at that killing, and murder too, so often occur! Brandon was examined before two justices, and bound over to appear before the November court.

Horrid Murder.—The secret and atrocious murder of Mr. White has been acted over again in this country, but we fear the prospect of bringing to punishment the authors of the deed, is gloomy. About two weeks since, a Mr. Edes, in Pike County, was sitting by his wife near the fire, when he was shot dead by some person from without. The ball passed through his head, and so instantaneous was his death that he did not even fall from his chair, but remained in the position in which he was sitting until some of the neighbors, three miles off, could arrive. A man by the name of Gormond, has been arrested, upon suspicion of being the murderer, and a true bill found by the Grand Jury. Gormond was his step-son, and at the time the gun fired, his mother jumped up and exclaimed—"Don't kill him, my son—but take the property." A difference between Gormond and Edes had existed for some time. Circumstances probably improper now to mention, induced the finding of a true bill. The trial has been continued over to the nex term of the Court, in March next, under the expectation that time will develope something by which the murderer, whoever he is, may be brought to punishment.—*Montgomery Alabama Journal.*

Homicide.—We learn that a most wanton and unprovoked homicide was perpetrated a few days ago, in Halifax county, by Philip Bass, on the body of his overseer. We understand that after having severely beaten the overseer, Bass, compelled one of his negroes to hold him, and in that situation deliberately stabbed him. When he saw his victim bleeding, and at the point of death, he became alarmed, and endeavored to stanch the wound. But reflection came too late. Bass is in jail.—*Virginian.*

New-Orleans, Oct. 9.—*A Fatal Duel.*—Yesterday morning, a duel was fought: one of the combatants was shot through the heart.—The quarrel that gave rise to this fight, was occasioned by a horse-race for five dollars.

Liberia.—The ship Carolinian, Capt. Rogan for Liberia, cleared from Norfolk harbor, on the 20th ult. The Carolinian has on board a reinforcement of emigrants for the colony. She was unable to carry all who applied for passage. A letter now before us from a gentleman in Norfolk, states that about 60, mostly from N. C. were obliged to be left behind.

The land ceded by the Choctaws to the United States at the last treaty amounts to about *fourteen* millions of acres; one million in Alabama, the rest in Mississippi.

U. S. SENATOR.—The Hon. *Samuel Prentiss*, has been elected by the Legislature of Vermont, on the first ballot, a Senator in Congress for six years from the 4th March next, vice Dudley Chase, whose term then expires, and who declined a re-election.—*Eagle.*

Lexington and Maysville Turnpike.—It must be peculiarly gratifying to our citizens, to witness the enterprise and spirit with which the Lexington and Maysville Turnpike Road Company are prosecuting this truly useful work. The road is now completed to Washington, a distance of four miles; in addition to which twenty-five miles have been contracted for under the superintendence of a competent, energetic, and skillful engineer, and now in a rapid state of progression. It is expected that when completed, this road will not be surpassed for firmness and durability, and the excellence of the materials of which it will be made, by any road in the United States.—*Gazette.*

Dr. LUKE MUNSELL, of Frankfort, Ky. and JAMES BRIGHT, Esq. of Fayetteville, Tenn. have been appointed by the Governors of their respective states, surveyors in behalf of Kentucky and Tennessee, to ascertain, survey, and mark the boundary line between the two states, and are now engaged in the discharge of their duty.—*Nashville Banner.*

Census of Philadelphia.—The whole population of the city and county of Philadelphia is 195,000. The increase of the last ten years has been 58,000—in 20 years 83,000—in 30 years 114,000.

FOREIGN NEWS.

Our Eastern papers are filled with Foreign news, of the most interesting and important kind—with accounts of "wars and rumors of wars." A great part of continental Europe is in the most violent political commotion.—Revolution is the order of the day. The people are beginning in earnest to assert their rights, and claim the privilege of self-government. The rod of despotism is shivered to atoms in the hands of the indignant and rising populace. What will be the result of these rapid changes, it is difficult to predict. That wise, free, and permanent constitutional forms of government will be immediately and quietly adopted, is not to be expected.—The habits and character of the people there afford no ground for such a pleasing hope.—They are not sufficiently enlightened, not sufficiently imbued with the knowledge and spirit of vital religion, have not sufficient virtue, moderation, and moral firmness to adopt at once, and abide by such a form of government as, under God, blesses our land.—In view of the miseries which now afflict Europe, how thankful should we be for the freedom, peace, and prosperity, which we enjoy under our republican government. Christians should never forget to give thanks to Almighty God for these blessings and to pray for their continuance.

Netherlands.

At Brussels a bloody conflict commenced between the King's troops and the Belgians, on the 23d of September, and continued four days. The Dutch troops entered the city at 7 o'clock, on the morning of the 23d, and took possession of the Park and some of the public buildings. A brisk fire was kept up between them and the citizens and volunteer troops, till finally they evacuated the city on Sunday night the 26th. The slaughter was great. Of the Bourgeois troops alone 1000 are supposed to have been killed, and more than 1400 wounded. In some papers the whole number killed on both sides is stated to be 7000. The streets were filled with blood and carnage.

Insurrections have broken out in Bruges, Ostend, and Louvain. More or less blood was shed in each of the cities.

Ath, an important fortress near the French frontier, was captured by the Belgians—also Mons and Charleroi.

William, King of the Netherlands, issued, on the 4th of October, at the Hague, an ordinance, separating Belgium, or the Southern provinces from Holland; on the same day the provisional government of Brussels, a *Declaration of the Independence* of Belgium.

Saxony.

Maximillian, the old King, has been compelled to abdicate his throne in favor of his nephew, Prince Frederick. The old King was a biggoted Catholic, his nephew is a Protestant.

France.

The impeachment of the Ex-Ministers, for high treason, has been voted by a large majority in the house of Deputies.

A serious crisis occurred in the new Ministry, on the 26th ult. They differed in opinion with regard to what measures should be adopted relative to the popular societies now in operation in Paris. They were about to fall to pieces, but finally compromised and remain at their posts. It is to be feared that the action of the new government will be disturbed if not entirely interrupted by these societies.

Spain.

By a letter from a gentleman in Madrid to the editors of the N. Y. Jour. of Commerce, a brighter prospect seems to be opening to this country. On the 16th ult. a great Council of State was held.

Those who attended were—the King, his brothers, and the Infant Don Sebastian; three Cardinals, ten Bishops, and many of the higher clergy; all the Presidents of the Councils, and several Presidents of the Audiences, Deputies from all the Provinces; a Delegation from the Captain-Generals of the same; the King's Ministers, &c. The King opened the council with a long speech, desiring to know the individual opinions of the members, and that of the provinces generally Most of the council expressed themselves in favor of renewing the constitution proposed on the 7th July, 1822—first granting a full and general amnesty—replacing the officers who had been removed, and the pensions (premois) which had been withdrawn: recognizing all the Spanish debt—proclaiming pardon and oblivion of all that was past, and the union of all parties, that in future the united sentiment may be, "For Religion, the King and the Country." It was also agreed that a new Ministry should be appointed, and that the "Royal Militia" should receive the name of "Citizen Militia."

Turkey.

A great number of the Albanian Chiefs and an escort of 5000 men have been treacherously *massacred* at Bitoglia by the Grand Vizier.

Russia.

A military insurrection is reported to have taken place in St. Petersburgh. It is said 20,000 were killed and wounded in a tumult. The report is not credited.

ERRATA.—In consequence of a mistake in the copy, the following errors occur in the first column of this paper, in the first *Resolution*—"*so* many of the churches," for "*to* many, &c,"—"*are* already," for "*which* are, &c."

DIED,

At Liberia, July 14th, the Rev. *George Erskine*, aged 57. He had nearly recovered from an attack of the fever, and undertook an excursion to Millsburgh, He got wet on his return, which brought on a relapse, and he died in a few days.

In this town on Saturday last, after a long illness, Mrs. *Trotter*, wife of Mr. Samuel Trotter.

HANOVER ACADEMY.

The winter session of this institution will commence on Monday the 8th of November. The school will be opened in the brick building erected by the Trustees, which is now finished and will afford every convenience to Students, as there are separate rooms for the different departments.

A competent teacher of Mathematicks is employed, consequently young gentlemen who wish to study that or any other branch of science, without attending to the dead languages, may have an opportunity of doing so.

A beautiful pair of globes, together with maps and Findlay's splendid "General Atlass" will be at the service of the students. A reading-room is also attached to the Institution in which will be found the most interesting Journals of the day, to which all students will have access.

The price of tuition is fixed by the Trustees at $7 50 per session or $15 00 per annum. The price of boarding in the village is one dollar per week; it may be had, however, in respectable families in the country, within a mile of the Institution for 75 cents per week.

It may be important to state further that the Institution is under the immediate superintendence of the Rev. John Mathews D. D. late of Shepherdstown Va. who will attend to Moral Science, Belles letters &c. The tuition fee is expected to be paid in advance.

By order of the Board

JOHN M. DICKEY *Pres.*

Hanover Ia. Oct. 29th 1830.

P. S. Young gentlemen intending to study Mathematicks are informed that the "Cambridge Course" will be taught and are requested to supply themselves with that system.

GREENVILLE FEMALE ACADEMY.

HARRODSBURGH, KY.

THE second session of this Institution commenced on the first Monday of the present month, and will close the last of March.

TERMS:

Higher Classes, per session	$15
Under Classes, do.	10
Boarding, do.	40

Music and ornamanental branches at the usual charges.

☞ A reduction of one half of the fees in favor of ministers of the gospel, will be made.

WILLIAM D. JONES, *Prin.*

November 24, 1830.—18-3t.

POETRY.

THE POOR CHRISTIAN'S MONDAY MORNING.

Again, ah! trifling world, again
I must return to thee;
Thy toils, thy cares, a numerous train,
Must now my portion be.

Dear house of God, awhile farewell!
Another duty calls,
Less pleasing than the joys that dwell
Within thy sacred walls!

Now all my heart and strength must join
To keep alive this clay
While worldly thoughts and cares combine
To draw my soul away.

Yet leave me not, O Thou! whose power
My heart can purify:
In every place, at every hour,
May I behold thee nigh.

And while I strive at thy command,
To earn my daily bread:
May faith discern my Father's hand.
By whom my life is fed.

Ah! when will heavens bright gates unfold
A sabbath without end!
And I without a veil, behold
My Saviour and my Friend!

COLONIZATION SOCIETY.

FOR THE LUMINARY.

The substance of an Address delivered at Carlisle, before the Colonization Society, of Nicholas County,

BY L. G. WARD.

The age in which we live is characterised as the age of benevolent exertion.—The friends of humanity throughout the world are devising plans for doing good; and combining their efforts for the advancement of human happiness. They are sending the gospel to the heathen—disseminating the sacred Scriptures—instructing the rising generation—and aiding the oppressed to throw off the yoke of the oppressor.

Amidst these noble and philanthropic operations, it was not to be supposed that poor persecuted Africa should entirely escape attention,—or that the portion of her children who dwell in our land, should be utterly disregarded.

Indeed, a general conviction seems to prevail among the most enlightened men of our country that something *must* be done. The black population of the United States has already grown to a nation—a nation nearly, or quite as numerous as that of the American Republic at the era of our independence. The census which is about to be taken, will disclose to us the alarming fact, that there is in the United States a coloured population of about two millions three hundred thousand!—This population is rapidly increasing, and will (unless something is done to check it) by the close of this century, amount to ten millions.

Something then *must* be done, and done quickly—or there will be, and at no distant period—a people in the very bosom of our country more formidable to us, and which will create us more mischief than all the world besides!

Every one acquainted with history knows that the *Servile* war (a war with her slaves) was one of the most destructive that the Roman Republic ever had to encounter. And only let the black population of this country multiply from two millions three hundred thousand, to ten millions, and the American Republic may have a Servile war still more destructive and dreadful than that which desolated the ancient Republic of Rome!

Should any one feel inclined to say, no! no!—this cannot be—we are a nation of soldiers, with arms in our hands, they will not dare to rise in rebellion against us.—But were not the Romans a nation of soldiers? the *bravest* and *best* that the world ever saw—with arms in their hands, and courage in their hearts, and yet *their* slaves did dare to rise in rebellion... Those who have studied mankind, know that there is a disposition in human nature to assert itself—that though pressed down by an overbearing superiority, it will occasionally start up in all the vigour of insulted humanity. *And time and chance will happen to all men.* Let one of those chances happen to the blacks of this country—let a Toussaint, or a William Tell arise to combine and direct their efforts—let a powerful foreign foe at the same time be seen hovering on our coast to aid them—the fleet and army of Great Britain, for instance (and we have yet to measure strength with that proud imperious power—let them seize upon some strong point, and call upon the slaves, by their black emissaries scattered through the country to rally round their standard, with the promise of universal emancipation—and give me leave to tell you it would furnish one of the bloodiest tragedies that has ever been exhibited on the theatre of the world. They would *perhaps* (though this is not quite so certain, but I will suppose the most favourably) be *subdued*, nay, almost *extirpated:* but they would sell their lives dearly, and occasion another Iliad of woes to our country.

Something, I repeat then *must* be done, and done quickly, or we shall have one of the most terrible explosions that ever distracted civil Society!

The most dangerous part of the coloured population of this country are the *free* Blacks. This wretched class may now be estimated at three hundred thousand.—These miserable people, though nominally free, are without political rights, and without sympathy for us. They feel themselves degraded below the level of men. They are not merely *useless* they are far worse, they are a positive *nuisance*. And a nuisance of an *immense* and *increasing* magnitude. They rarely acquire property, they seldom work, they are lazy, drunken, and thievish. The corrupters of slaves, the fomenters of plots, and the contrivers of all manner of mischief.—They injure every class of the community that is cursed with them. They injure the slaves, by making them discontented and vicious, and thus subject them to severe treatment. They injure the masters by rendering their property worthless and dangerous. They injure the labouring poor by degrading the very occupations which they follow. They injure the *rich* by plundering and pilfering upon them.—It is to remove this class, at present an *intolerable* nuisance to our country, that the Colonization Society was primarily instituted. Though it may ultimately embrace other and important objects connected with it. It *may*, and will accomplish in its operations, besides its great and primary object, a mighty mass of good. Indeed, it is calculated to benefit and will in its operations benefit every class of the community in our country, and every country which it touches. Nay, it will benefit the whole human race. In the first place, it will benefit the free blacks. It will lift them from a state of *helpless hopeless* degradation and misery, and raise them to respectability and happiness. It takes them from the neighborhood of the *brutes*, and exalts them to the ranks of *men*.—While the free negro continues in this country, even the *gift of freedom* does not make him *free!* He is but *mocked* with the phantom of liberty. He remains among us with the mark of degradation stamped upon him, of which he can no more rid himself, than he can change his skin. You cannot wash the blackman white—"You cannot bleach him into the enjoyment of freedom." While every motive to honorable exertion is taken away—every avenue to respectability is closed and barred against him. He lives like Cain, an out-law, shunned and despised.

But carry him to Liberia, and he breathes at once a different air, the air of freedom. He feels the dignity of human nature. The shackles fall from his mind. "His soul walks abroad in its own majesty." He sees the road to fame and fortune open before him. He engages in honorable competition. He acquires wealth and consequence. He cultivates his mind, and rises to the rank of an *intellectual being*. All this is now done by the Colony planted by your Society on the coast of Africa. Though it has been in existence but nine years it is already a respectable community—respectable for its property, its intelligence, and its moral and religious character, it has churches, schools, a public Library, and a printing press. It is already like a city set upon a hill which cannot be hidden. It already attracts the attention of the native tribes. It has gained, by its good faith and fair dealing their *entire confidence*. They look to it with admiration, and desire to resemble it. This desire will naturally realize itself. Already the native chiefs are sending their sons to this favoured spot, to be instructed in Religion, Literature, and the arts of civilized life. These youths will carry back with them into their native wilds, the seeds of civilization, which they will scatter far and wide.

These seeds will take root downward, and bear fruit upward. We view this Colony like the morning star, the harbinger of a bright and glorious day for Africa. Yes, the day-star has already risen upon her benighted coast. The darkness is rapidly rolling away. Ere long the sun will arise and lay his golden rays over that immense continent. A voice, like that of an angel trumpet-tongued, seems already to proclaim to her long neglected, degraded inhabitants "Thy chains are broken, Africa is free."

New forms of government, modeled upon the plan of our own happy government, combining like it, the brightest speculations of philosophy, with the soundest experience of ages, will supersede her old anarchic despotisms. The Christian Religion, in its purest form, will destroy her debasing superstitions. Literature, Science and Industry, will march in the train of free government, and pure christianity, and will illuminate, and renovate, that then happy land. Wars will cease, and these halcyon days of peace,

"Foretold by *prophets*, thy *poets* sung,
"Whose fire was kindled at the prophets lamp,"

will begin their series. For as sure as the word of Jehovah is true, Ethiopia shall yet stretch forth her hands unto God. Wars shall yet cease throughout the Earth, and peace shall waive her olive branch over the world, and innocence robed in white shall descend from Heaven and dwell among men. They will then build the waste places, and repair the desolations of many generations.

The Nile, the Niger, the Gambia, and the Senegal, will then reflect the splendor of magnificent cities.—*The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid.*

"O scenes surpassing fable, and yet true,
"Scences of acomplished bliss, which who can see
"Though but in distant prospect, and not feel
"His soul refreshed with foretaste of the joy,
"Rivers of gladness water all the Earth,
"And clothe all climes with beauty!"

The time, I trust, is not far distant when this will be but a faithful picture of Africa. We have all now an opportunity of doing something to bring forward this happy era. The operations of this Society are eminently calculated to produce this glorious result.

Let us then all joyfully join in this noble enterprise, which will ever hold a distinguished rank among the great plans of benevolence which illustrate and adorn our age. And above all, let us not be weary in well doing, for if we sow we shall assuredly *reap*, in due time, if we faint not.

To conclude. Let us ever bear in mind, my Friends, that we do own some atonement to Africa, for the wrongs which we have done her. A day of retribution will come, when God will judge the world in righteousness, and call the guilty to an awful reckoning! In that great day, when injured Africa will call for vengeance, will it not be a source of unspeakable consolation to us, to reflect that we tried to redress her wrongs. That we sent back her sons, as citizens, whom the hand of violence and rapine had torn from her as slaves. That we used our best endeavors to civilize and christianize her barbarous tribes. O my Friends! view this subject now as we *shall* view it in the light of the judgment day, and none will oppose—nay, you will all join heart and hand, in helping forward this great and glorious work.

MISCELLANEOUS.

THE FRIEND.

How do you behave to your Parents?

Well! it does not signify talking; but I really could think that time never fled away so fast as it now does. It seems not more than a few weeks ago since I stuck the first snow drop of spring in my bosom; and now it is Autumn. Why we shall have old father Winter among us again presently, trembling with cold and covered over with snow.

"Though now we see the autumnal sun,
That glowing sun will flee;
And the wind will blow, and the frost and snow
Be as cold as cold can be.

If thus time flies with rapid wing,
Let us be swift as he;
That when he dies, our souls may rise,
With Jesus Christ to be."

It was somewhere about this time in the last year, that I was present when the teacher of a Sunday school was applied to, in order that a little boy and girl might be taken into school. A good character was given of them; but the teacher did not seem to pay much attention to that. "I have one question to ask," said he, "and that is, *How do they behave to their Parents?*"

I wondered why he did not ask more questions; but I suppose he thought that if they behaved well to their parents, every thing might be hoped for; and that if they did not, very little could be expected from them.

I have half a mind to put the same question to you my reader; and, indeed, I will put it at once; for, if you cannot answer it in a proper manner, it is high time that you should be told of your fault. It would be a thousand times more pleasant to me, if I could always be speaking of your good qualities; but, alas, this would be acting very unkindly on my part, so long as you have a bad quality in your hearts. It is indeed a greater kindness to warn any one of a fault, than it is to praise him for being free from it. To all my youthful readers, then, I put the question, *How do you behave towards your Parents?*

I like to see children fond of being *with* their parents; as I then am able to form an opinion of the young people, which I seldom if ever find to be mistaken.

I shall not be with you when you read this question, but let me hope, that you, my reader, will give it due attention. I might not perhaps have said any thing about it now, had it not been for a little circumstance which occurred a few days ago.

As I stood a moment talking to a friend, a young girl, very smartly dressed, came out of a small house. She looked very angry, as her aged mother followed her to the door, hobbling along with a stick, and begged her not to go to the wake.—"Do not go, Sally," said the poor old woman, in a supplicating voice; "you know that your father does not like you to go there." "Poh," replied the undutiful girl, "you are old and foolish; what do I care for my father!"

Now this was a very shocking speech; so I stepped up, and asked her if she had ever learned the fifth commandment, "Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee?" but she passed on, and gave me no answer.

I thought upon the verse in Proverbs, that says, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

I do not, for a moment, suppose that any of my readers would act so wickedly, as to make use of such language to their parents; but as it is possible they may not be honouring them as they ought to do, I cannot help repeating the question, *How do you behave to your parents?*

It is very clear from the Holy Scriptures, that disobedience to parents is a great sin in the sight of God; if it were not so, we should not read such words as these, "Cursed is he that setteth light by his father, or his mother;" and, again, "He that curseth his father or his mother, shall surely be put to death."

You have, no doubt, read in the Bible what they used to do to a stubborn and rebellious son; but it will not hurt you to read it over again, for it is as great a sin to disobey a parent now, as it was three thousand years ago. It is thus written in the law of God: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die."

When we consider how much we owe our parents, for their kindness in the days of our infancy and childhood: when we think how often they have borne us in our passions and infirmities; and how frequently they have protected us from danger; surely we cannot do too much in return; but, especially if they have brought us up in the fear of the Lord, and taught us to love, and serve God with all our hearts, our minds, our soul, and our strength, then we cannot pay them too much honor.

I once knew a girl who delighted to honor her parents, and, when it pleased God to take away her father from this world to a better, she doubled her attentions to her widowed mother. That mother became blind; and many a time have I sat, with pleasure, observing the duty and affection which Sally shewed her blind and widowed mother. She ate of the same bread and drank of the same cup, and lay in her bosom; and was indeed to her "as a daughter." They had but little to live upon; but that little was enjoyed in peace, and the blessing of God rested upon them.

"Thus gratefully on their way they trod,
And murmur'd not beneath the sharpest rod;
For well they knew, when every ill was past,
That they should dwell in heav'n with Christ at last."

Too often do we see young persons wanting in respect and affections, when their parents grow old. This is the time when that kindness, which they showed to their children in their tender years, ought to be repaid; especially if it has pleased God to visit them with infirmity. The child that can see a parent in years and affliction, without doing all that can be done to administer comfort, is unworthy the blessings that God has bestowed upon him.—*How do you behave to your parents?*

My young friends, if you have not lost your parents, be kind to them, and honor them, for be assured, if you do not do so, when they come to die, one of the heaviest sighs you will heave, and one of the bitterest tears you will shed, will be for the unkindness with which you have treated them. Behave unto them, so that you may visit their graves without shame and remorse; for the thorn upon the brier that covers the grave of a parent, is not so sharp as the thorn of an accusing conscience in the heart of a disobedient child. *How do you behave to your parents?*

Attend to the advice of the wisest man that ever lived. "My son, hear the instruction of thy father, and forsake not the law of thy mother;" for, by attending to it, you will be laying up peace for your own hearts. No son can tell how much joy a father feels in seeing him the staff of his old age, and the servant of God.—No daughter can guess the delight of a mother; when she sees her child walking in uprightness, and adorning herself with sobriety; and still less can you imagine the grief of a parent, when a child is bringing down his "grey hairs with sorrow to the grave."

Would it not afflict you to see a young tree, which your hands had planted and watered; and you had watched over, torn up by the root? Would it not afflict you to see a lamb, which you had carefully nourished and brought up, led astray, a prey to a prowling wolf? Would it not afflict you, if a brother, whom you had treated with uncommon kindness, should turn against you, and rob you, and revile you? And yet, how little is the affection you could feel for the young tree you had planted, for the lamb you had nourished, or for the brother you had befriended, compared with the love that a parent feels for his child! What then must a parent endure, when a child meets with calamity; or, is led astray in paths of sin; or, rebels against his parent, and the laws of God! My dear young friends, *How do you behave to your parents?*

Do you love them? Do you behave kindly to them? Do you obey them? Do you honor them? Do you make them happy, if they fear God, by showing them that you fear Him too? and do you try to convince them, if they do not fear God, by your forbearance and good conduct, that the Servants of the Lord are the first in every good word and work? Do you pray for them, that, as you have together been partakers of God's mercies upon earth, so you may, through the sufferings and merits of the same Redeemer, share his glory in heaven? Children, once more I ask, *How do you behave to your Parents?*

PRAYER.

Our Father in heaven
We hallow thy name!
May thy kindom so holy
On earth be the same—
O, give to us, daily,
Our portion of bread!
It is from thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That humble compassion
That pardons each foe—
Keep us from temptation,
From weakness and sin—
And thine shall be glory
For ever—amen! MRS. HALE.

RELIGIOUS DENOMINATIONS IN PHILADELPHIA.—The following statement of the number of churches and ministers of different denominations in the city and liberties of Philadelphia, was prepared by the editor of the Philadelphian from a tabular view just published on a large sheet in that city.—*N. Y. Obs.*

Denominations.	Houses.	Occupying square ft.	Rest. Min.
Presbyterian, including 2 African, 1 Associate, 1 Reformed	21	83,397½	25
Reformed Dutch	2	9,512½	2
Episcopalian, including 1 African	11	48,110	20
Moravian	1	2,283	1
Methodist, including 1 Union and 4 Africans	12	30,158½	34
Bap. including 2 African	8	26,208½	14
German Reformed	2	9,100	2
Lutheran	5	22,967	4
Mariners	1	4,575	1
Roman Catholic	4	24,000	9
Friends, including 1 Free Quakers, & 2 Hicksites	7	23,958	15
Swedenborgian 1. Univ. 2 Unit. 1, Bible Chris. 1, Menonist 1, Christian 1, Church of God 1, Jews 1.	9	25,506	9
Now building:			
Independent	1	5,200	1
Primitive Methodist	1	1,750	1
Associate Methodist	1	2,700	1
Total,	86	319,830½	139

Gigantic Flower.—The most important discovery throughout our journey was made at Sumatra; it was a gigantic flower, of which I can hardly attempt to give you any thing like a just description. It measured across from the petals, rather more than a yard, the nectarium was nine inches wide, and as deep, and estimated to contain a gallon and a half of water; and the weight of the whole flower, fifteen pounds! The Sumatran name of this extraordinary production is Petimun Sikinhill, or Devil's Siri (beetle) box. It is a native of the forest. This gigantic flower is parasite on the lower stems and roots of the Cissus Augustifolia of Box, and of a deep dusky red. The flower, when fully expanded, is, in point of size, the wonder of the vegetable kingdom; the breadth across, from the top of the one petal to that of the other, is three feet. The cup may be estimated capable of containing twelve pints; its inside is of an intense purple, and more or less densely yellow, with soft, flexible spines of the same color. The fruit never bursts, but the whole plant gradually rots away, and the seeds mix with the putrid mass.—*Memoirs of Sir G. Raffles.*

THE GREEN MOUNTAINS.—It is well known that ardent spirits are very offensive to animals, especially to horses. Of this fact, a traveller recently passing through one of the villages of Vermont was reminded in the following manner:

At a place where two roads crossed at right angels, he found a neat reservoir of pure water, supplied by an aqueduct from a spring in the Green Mountains. While his horse was regaling himself, the traveller's attention was attracted to a label on the post containing the following stanza:

Temperance fountain good as can be,
Better far than rum or brandy;
If this truth excites your fury
Let your *horse* be *judge* and *jury*.
Middletown Gazette.

A Royal Road to Learning.—A French wag says that the Government of the Bourbons was overthrown by the Jacotot method, which teaches people to read in *three days*.

RAIL-ROADS IN ENGLAND.—A letter published in the Baltimore American, dated Liverpool, 2d September, 1830, says:—"Rail-roads will soon intersect this island in all directions, and the four cardinal points of the kingdom will, as early as it can be effected, be connected together with them. Measures are already in active progress to construct a rail-road which will connect the German and Atlantic oceans. This road passes through Yorkshire, and will be highly beneficial to that county, especially to the town of Sheffield and its neighborhood, which has suffered we know, for the want of a more uninterrupted conveyance, or outlet to its manufactures. Preparations are making to open the Liverpool and Manchester Rail-road, with great eclat, on the 15th of this month; a large assembly of the most distinguished persons in the country, will be present on the occasion."

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical School, and Miscellaneous Books—very low for cash
Lexington, Oct. 5, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY
OR PILGRIM'S MUSICAL COMPANION
bound in a superior style.
Lex. Ky. June 2d, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kep on hand in the Depositories, at the Store o Stephens, Winslow & Stephens, Main-street
Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,
3D EDITION—ENLARGED,
FOR SALE AT THIS OFFICE.